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ABOUT "US"

WHY DON'T WE GROW?

By R. W. Wilde

I WAS speaking recently to a group of people who were more than usually educated and intelligent, and speaking (by request) on Unitarianism. Only two of the audience were members of a Unitarian church. During the discussion that followed the lecture one gentleman, not himself a Unitarian, said : "But this faith is so eminently sane and reasonable; why don't more people adopt it ?"

The question is one that has occurred to us many times, and the answers to it are far from clear. Towards the close of the last century our leaders were greatly confident. Orthodoxy was on the wane; the New Theology was about to come to birth; men were losing faith in the traditional doctrines. It seemed that before long people would be crowding into our churches, and that the Free or Liberal faith would gain a large accession of numbers. But the anticipated increase never came. Our churches have not grown. They have, indeed, along with every other Christian body, suffered a severe decline. I believe the proportional decline is less with us than with some other Christian denominations; but that is poor comfort. Certainly, the high hopes of fifty years back have not been realized, and there is little sign of their being realized to-day.

Can we discover reasons for our failure to grow? Is it possible to discern the factors that have militated against our advance? Let me enumerate some of them, as they occur to me.

Emotion and Reason

(1) We have over-estimated the play and influence of the purely intellective faculty in religion. The New Psychology, whatever its excesses, has made it abundantly clear that men are swayed far more by emotion than by reason. Not infrequently, we find reasons for our attitudes and motives after they have taken shape. Our reasons are in the nature of rationalizations. This is not to say that sheer realistic, objective thought is not possible. But it is greatly to minimize its influence and scope. A religion that places a large emphasis on the intellective side of faith will, in so far, fail to tap the deep roots of feeling and emotion by which the many are swayed. As Aristotle discovered well over two thousand years ago, intellect by itself "moves nothing". Thoughts must be kindled into incandescence before they will greatly move and persuade and capture people.

The Social Pull

(2) On the other hand, we have under-estimated the social factor in religion. The ability of most people to "stand alone" is severely limited. It is not easy for the wisest and strongest of us to plough a lonely furrow, or to side with the unacclaimed few. To go with the many, to swim with the tide, to be one of the crowd—these would seem to be innate impulses in the human make-up, and only a very strong and developed personality can stand against this primitive and deep-rooted impulse and act on principles and persuasions that are socially taboo or suspect. Sometimes this social "pull" has little specifically of religion about it. It is an economic and "class" affair. There is an enormous prestige attaching to the "Established" church, with its royal ensignature and its unique national influence. We are not alone among Nonconformist bodies in losing people to the Establishment. Those in whom the social motive is strong, and who are anxious to "rise", are greatly tempted to throw in their lot with that body that has all the glamour and prestige of national imprimature.

A Protesting Body

(3) There is the further consideration that every protesting body tends to decline. What is valid in its protest tends, with time, to be taken up by the very bodies against whom the original protest was made, while the extremer elements of the protest are softened off and lose their edge of keenness. Even those who continue to maintain the protest become less vociferous, and their protest tends to sink down into a new level of conformity and familiarity. This is why the convert is so often more fiery and aggressive than the "native-born". The protest comes to him as a new discovery, with something of its pristine freshness. To those who have been long "inside" there is all the dampening effect of long familiarity, and perhaps something of an easy casualness that militates against eager pioneering and missionary enterprise. Familiarity does not always breed contempt; but it does tend to produce stolidity and lack of martial spirit.

Sense of Churchmanship

(4) There is the further fact that individualism operates adversely against strong group loyalty. Our faith was born and cradled in a sturdy individualism. It could not have been otherwise. But when every man is a law unto himself and a first-hand discoverer, it is not easy to build up a strong and coherent community of faith. Here, I sus-

pect, lies the reason for our frequent poor churchmanship. It is, I fear, the fact that the sense of churchmanship is lower with us than with any other Christian body. It is the result of our history, a defect of our very virtue. Through two centuries and more our people have been eloquent in praise of freedom, and active and influential out of all proportion to their numbers in movements making for social reform. But they have been equally distinguished by their poor conception of the nature and genius of the church, and all too often deplorably lacking in their loyalty both to the local church and to the larger body of our churches. Even to-day some of our otherwise most admirable and socially earnest members never darken the doors of their church, and feel little need for corporateness in worship and religious witness.

(5) Finally there are, I suspect, things in orthodoxy that have a perennial value and attraction. This is too large a subject to be embraced within the limits of this present article, and I can but mention it in a word. Perhaps we have never come to grips with the enduring factors in traditional Christianity that give to it, through all change and modification, a lasting appeal for many. In particular, there is felt a need in many minds for "salvation," and salvation by dramatic and cataclysmic processes that square ill with our somewhat easy-going casual optimism about human nature as such. The Existentialists are not wholly beating the air. We should do well to study what are the enduring roots of orthodoxy, and how far we have missed their significance and "appeal".

These, then, are some of my own reflections on the subject. I should greatly like to know how others view the matter.

THE DEAD SEA SCROLLS. II.

A. B. Downing

RECENTLY I tried to set out the various stages which have led to the present position with regard to the Scrolls. This week I hope to survey the contents of those Scrolls which have so far been published, in America and by the Hebrew University in Jerusalem. I derive most of my information from the book published by Professor Dupont-Sommer in 1950 and translated into English by Miss Rowley in 1952. I think it is safe to say, though I write with reserve, that the theory advocated in this book has not been radically altered in general outline, only amplified in detail, by what has appeared since. The most notable book in recent months has appeared from the pen of Edmund Wilson, the literary critic who has made himself a distinguished amateur on the subject with no dogmatic axe to grind. A review of this book has appeared elsewhere in these columns.

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Professor Dupont-Sommer has studied in detail the following Scrolls:

The two Isaiah Scrolls. The chief interest of these has been mainly textual, since they give a Hebrew text several centuries older than the earliest so far available. Of particular interest is the fact that they include the last 27 chapters of our present book, the well-known section familiar to us as Second Isaiah which contains the famous Suffering Servant passages. This is a collection of oracles generally thought to have been composed in the 6th century B.C. and not added to the original Isaiah until about 200 B.C. The Scrolls therefore would have to be later than about 200 B.C.

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The Commentary on the Book of Habakkuk. This is particularly interesting because of the light it throws, according to Dupont-Sommer, on the religious history of the Jews in the two centuries preceding the Christian era. *The Book of Habakkuk* belongs to the "Twelve Minor Prophets". It is generally agreed that it was written mainly at the beginning of the 6th century B.C. when the Jews were threatened by the Babylonian invasion. The third and last chapter is regarded as a later addition and is absent from the Scroll copy found in the caves. The Scroll gives the text and, of particular interest, a running commentary upon it. According to Dupont-Sommer this commentary allegorizes the references to the Babylonians and makes them apply to the Roman invaders of the 1st century B.C. By a most careful analysis he comes to the conclusion that the Commentary was written about 41 B.C. and finds in it an explicit reference to the seizure of Jerusalem by Pompey in 63 B.C. This analysis and his conclusions are most impressive.

The Commentary gives much information about the sect to which the author belonged. Its founder was a person who is generally called the Master of Justice or Teacher of Righteousness, not named more specifically because apparently his name (like the name of God) was too sacred to utter. He was a priest and received divine revelations. He made disciples, demanded the exact observance of the Jewish Torah and founded a Community known as the New Covenant, whose members were known as "the poor" and "the simple". The Founder came into violent conflict with the official Jewish priesthood at Jerusalem, which persecuted him. This persecution was led by Aristobulus II, the priest-prince of the Hasmonaean House who reigned for only a short period between 67 and 63 B.C. This priest-prince, it is known from other sources, was captured by the Romans and according to the Scroll Commentary his sufferings at their hands were a just punishment for his persecution of the Master of Justice. The followers of the latter, members of the New Covenant Community, were greatly afflicted by his death but the Commentary exhorts them to continue their faith in him, assures them that he lives still and that they are to await his glorious return. This historical pre-figuring of what happened to Jesus is striking. The Master's followers remained grouped in the Community, which had its own organization and rites. These are described in the next Scroll known as the "Rule".

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"*The Rule.*" It is this Scroll which seems to indicate that the members of this New Covenant Community were people otherwise known as the Essenes. Dupont-Sommer ties up this Scroll with the important document known as the Damascus Fragment emanating from a sect called "the New Covenant in the land of Damascus". This fragment, discovered in 1896, has so far been very obscure, though it has been connected with the Essenes. Taking the Rule and the Fragment together, it would seem that the sect originated in Judaea, transferred its headquarters to Damascus after the martyrdom of their Master in Jerusalem, was still there when the Fragment was written and about the beginning of the reign of Herod returned in a body to Judaea to make their headquarters near the Dead Sea, as Josephus and Pliny (the contemporary historians) testify. The Master and Founder of the Community several times receives the title of the "Anointed One," i.e., Messiah or Christ, in the Damascus Fragment. In the Rule he is called by a similar title "the Elect of God". The implications of all this are obvious for the student of Christian origins and for those interested in the messianic titles later given to Jesus.

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The next Scroll is entitled:

Psalms of Thanksgiving. These are hymns used by the members of the Community and they closely resemble both the psalms and the ancient Christian hymns found in St. Luke's Gospel, e.g., the Magnificat, Benedictus and the Nunc Dimittis.

General Conclusions

What are the general conclusions to be derived from all this? The scholar will counsel prudence, and rightly for we are only at the beginning of the task of interpretation with which the discovery of these remarkable documents presents us. But the following seems to emerge from the Scrolls so far published—these, the most novel and original in the great collection. It would seem that the Essene movement, through its communities in Judaea, Damascus and Egypt, was widespread throughout the Jewish Dispersion. It seems to represent a religious ferment out of which Christianity eventually emerged. To quote largely from Dupont-Sommer's own words, Jesus, like the Master of Justice, preached penitence, poverty, humility, love of one's neighbour. Like him he was the Elect and Messiah of God. Like him he was condemned and put to death. Like him he pronounced judgment on Jerusalem, which was taken and destroyed by the Romans for putting him to death. Like him he founded a community whose adherents fervently awaited his glorious return. In that community the essential rite is the sacred meal, whose ministers are the priest. Dupont-Sommer asks the question: to which of the two sects, Jewish or Christian, does the priority belong? The reply, he says, leaves no room for doubt.

That is the present state of this stirring question. The enigma of Jesus is not solved by the Dead Sea Scrolls. It remains. The spiritual fire that he lit still burns on. But how exciting it is to hope to know something more, at last, about how that fire was kindled!

COMMENT

The Churches in the United States

ACCORDING to a survey made by the National Council of Churches in the United States, on an average 49.6 million people, or 49 per cent of the adult population, went to church regularly during the year 1955, an increase of over twelve per cent since 1950. The attendance is evenly spread over the whole of the country, except that attendances in the West are slightly lower than elsewhere. It is said that the Roman Catholics with 74 per cent are the most assiduous in attending church. Protestants show 42 per cent, and Jews 27 per cent. It is said that women outnumber men by 54 to 43 per cent. There exist no comparable figures in Britain, where it is said that only about one-tenth of the population is in the habit of attending church, and it would probably be true to say that the percentage of men among churchgoers would be much smaller in Britain than in America.

The Manchester Guardian had an interesting article on Christianity in America the other day, by Gerard Fay, who toured the United States with fourteen other Europeans, paying particular attention to religious institutions. Although he ultimately came to the opinion that the Americans were as sincere in their religion as British people, he says that "so much emphasis on wealth, on organization, on sheer numbers makes American Christianity seem to the European on first examination, to be a form of business, a materialistic rather than a spiritual affair". "These people," said one of the Italian tourists, "think Heaven is a corporation and that they had better be big stockholders." That is why, I suppose, the article has the sub-heading: "The Wall Street Approach." I was surprised to read, however, that although the Roman Catholics possess assets amounting to over 2,000 million dollars, the Methodists, with considerably less than half the adherents, possess assets amounting to 2,700 million dollars. The Baptists, more numerous than the Methodists, possess only 1,700 million dollars of assets.

Japan's Population

It is common knowledge that few forecasts by experts are so unreliable as forecasts of expected trends in population, and that, of course, affects the forecasts of the world's food problem which has been exercising the minds of experts of the United Nations Food and Health agencies. Few countries have given rise to such anxiety on account of population outgrowing resources as Japan. For some years the average yearly increase of population has been over one million, but it is now known that during the twelve months from October 1, 1954, the population increased only by 660,000 due, apparently, to the success of birth control propaganda. Even so, however, the population of that country will reach the 100 million mark in 1972 or 1973, if population continues to increase even at the lower rate but there is no indication that there will not be a still greater fall during the coming years.

Communism and the Workers

The Twentieth Communist Party Congress in Moscow has been showing some concern with regard to the character of party membership. According to the theory of Communism, the real rulers of the State should be the workers. Unfortunately for theory, since its inception in 1905 as a small band of outlawed revolutionaries, the "party" has become more and more élite in its composition, a fact that has been complained of by many Soviet leaders since the death of Stalin. N. S. Khrushchev told the Congress that it was an "abnormal situation" that so many party members had no direct part in production. Of the 90,000 party members in the coal industry, for example, only 38,000 actually work underground; and whilst over 3,000,000 members and candidate members live in rural areas, less than half work on collective or State farms or machine tractor stations. "We must," he said, "take a more resolute line in improving the qualitative composition of the new members."

It now seems clear that the average worker in Britain has a more effective influence on the political and economic life of his country, than has the average worker in Russia. Most of us have suspected that for some time, but it is satisfactory to have the fact acknowledged by the Communist leaders of Russia themselves.

Is It Cricket?

One has had to deplore the political feeling that has at times entered into international sports contests, but it is not often that the history of international games has to record such incidents as the "rag" perpetrated by the M.C.C. team now in Pakistan, on an umpire at one of the matches. According to *The Times* report he was ultimately "released," bruised and with a suspected dislocation of the shoulder, about one hour after he had been taken against his will from his own hotel to the hotel where the members of the team were staying. A member of the M.C.C. team has characterized it as "a rag that misfired and should be forgotten". Unfortunately, it is said that the incident has made a deplorable impression among the Pakistani.

A few weeks ago some Russian travellers did their best to lower the reputation of Britain among the Indians, and now the M.C.C. team has done a good deal to make things more difficult for Britain in the international sphere. One had a right to expect cricketers to make a better impression. The Pakistan team accepted the apology—but can the harm be cancelled? It is to be hoped that the British Government will not forget the incident, and will require substantial security for good behaviour from those responsible for the "rag," before they are allowed to go abroad as representatives once again of British sportsmanship.

Commentator.

THE REPRESENTED

We are imprisoned in the web of life:
Can neither act, nor urge, but only feel;
And, thro' the mesh of this transparent wheel,
We see our world inveigled into strife.
We know that conference conceals the knife,
And mock-impassioned words, and crafty zeal
May turn us into slaves: to sharpen steel,
Destroy the lute, exalt the drum-and-fife.
And yet . . . what we would give to stem the tide
That rises on the sea of hate and fear!
But, powerless and still, choke back a tear
For man's stupidity and stubborn pride,
And hope that, somehow, in this storm-racked sphere,
Wisdom may rise and folly will subside.

M.W.

"ONE OF THESE LITTLE ONES"

By Frances Harris

Appeals Secretary, Save the Children Fund.

DOES it mean anything to you to read in the newspapers that hundreds of Korean children are dying from tuberculosis every month—children who might be cured if they had food, a bed in hospital and drugs? They are dying in conditions of squalor and misery, crowded in with, and infecting, other children in the same family, suffering from cold, malnutrition and lack of proper medical care. They are dying in overcrowded refugee camps where as many as 140 people are living in a tent 35 by 15 metres, where there is no light even in the middle of the day and no fresh air; in shacks made of cardboard and old tins; in station waiting rooms on the concrete floor; under bridges over foul-smelling streams and in wretched hovels made of straw matting. At best they are crowded into one small room with the rest of the family.

It is impossible to obtain any accurate statistics in Korea, especially in the field of public health, but it is reasonable to suppose that the recent figures published by the Korean Ministry of Health relating to the incidence of tuberculosis in South Korea are not exaggerated. They estimate the number of active cases as being 1,300,000. The great majority of these are, of course, young people, and for all these sufferers only 1,400 sanatorium beds are available. In the area where the Save the Children Fund's team is working there are no children's beds in the few sanatoria, although there are some children being treated in general hospitals.

May I tell you a story, a true story, about Song Ki Mo, a 12-year old girl who came to the S.C.F. clinic one winter's day to be X-rayed. It was found that the whole of one lung and half of the other was affected, and because there was no bed for her in any hospital she was given streptomycin and told she must return regularly for treatment. After a few weeks the little girl stayed away and one of the nurses from the clinic was sent to her home—a 6ft. by 4ft. shack in a squalid refugee camp near the top of a mountain—15 minutes climb from the road up a tortuous path. The child was out when the nurse arrived, out gathering fuel from another mountain half an hour away. Her mother was lying on the floor of the shack, a dying woman in the last stages of pulmonary tuberculosis, and two other children, five and three, were sitting beside her. There was no ventilation and very little light, water had to be carried every day from the bottom of the mountain and the only food was boiled wheat. There was no money even to buy rice. The father, a soldier, went away a few weeks before the baby was born and had never been heard of since.

To-day, in Korea, there are thousands of little Song Ki Mo's, and waging ceaseless battle on their behalf is the Save the Children's Fund's team of doctors, nurses and welfare workers. Each month on an average they treat 8,000 children, they examine 6,000, they distribute food and clothing to 10,000 and milk to 5,000. The patient and persistent efforts of the Fund's senior doctor and administrative officer have now resulted in a 100-bed children's wing being built at Masan, a sanatorium some 55 miles west of Pusan, and help of all kinds is needed for this, money for food, drugs, equipment and toys. In addition to its many other commitments—infant and child welfare clinics, day nurseries, children's clubs—the S.C.F. has undertaken to staff the sanatorium with an international team of doctors and nurses, at the same time seeking the maximum co-operation from the people of Korea. It is the Fund's intention eventually to withdraw, leaving the work entirely in the hands of the Koreans themselves. The Fund's President, the Countess Mountbatten of Burma, is at present in Korea paying her second visit there since the end of the war in the Far East, and a member of the Fund's headquarters' staff has just left England to take over the duties of Administrator at Pusan.

Members of the Unitarian and Free Christian Churches who have so generously supported the work of the Fund in past years will, no doubt, wish it well in its new venture at Masan and will, it is confidently believed, be willing to renew their help this year in support of a venture which will be of incalculable benefit to this and future generations of Korean children.

MAN AND HIS WORLD

By John Rowland

READERS interested in religious questions are much indebted to the Rev. R. Gregor Smith (a Scottish minister) for his skilful and readable translation of some of the great continental thinkers, such as Martin Buber, Karl Jaspers, and Walther Eichrodt; but Mr. Gregor Smith, who is General Editor of the publications of the Student Christian Movement Press, has not hitherto published anything in the way of a systematic statement of his own theological ideas. There is, therefore, great interest in his book, *The New Man* (S.C.M. Press, 10s. 6d.), which contains the Alexander Love Lectures, delivered in Melbourne last year. The sub-title of the book—"Christianity and Man's Coming of Age"—indicates something of the aim which the author has in mind, and all who are trying to see what religion has to say to the twentieth century will find food for thought in its pages.

Mr. Gregor Smith starts with the Biblical view of man, and then goes on to discuss in considerable detail what has happened in recent years to make this view not so much incorrect as difficult to apply in the modern world. He considers that both religion and what may be called the Christian humanist attitude to life have declined; he applies to his own ideas the seminal thinking of people like Bultmann and Tillich, and then he formulates his own attempt to relate religion to history.

What makes the Biblical thinkers, and these outstanding twentieth century philosophers, so noteworthy, Mr. Gregor Smith considers, is not so much the formal statement of a code of belief as a basis of behaviour as "their understanding of what man is". It is, he says, a Christian anthropology that is needed, as over against the outlook of the Marxists and other anti-Christian writers of our time.

Here is what is perhaps the most forthright of all his statements:

"I do not believe that it can be fruitful, or even legitimate, to attempt to take our stand on the old battlefields, where the corpses of decaying categories are locked in meaningless embrace, where revelation lies stricken beside reason, where the supernatural lies dead beside the natural, where the trumpet of the Lord, borrowed by the dying dogmatist, lies tarnished by the side of the deaf and also dying secular hero, captain of his fate no longer."

It will be seen that the author is nothing if not bold, and that he has at his command a striking literary style, which enables him to state boldly attitudes which some people would regard as well-nigh impossible to express in words. "The knight of faith," he says, "can no longer come prancing into the tournament in the panoply of absolute assurance."

And his conclusion is equally striking:

"The new man is man in community with man in the strength of the given grace which meets him as tasks and responsibilities and opening freedoms in actual situations. . . . This is the real hope for the world. The hope for the Church, the hope for Christendom, are secondary matters."

Unitarians have taken something near this view, it would seem, for sometime now. Those fashionable philosophers, the Existentialists, have from time to time got somewhere near it. The dilemma of our day—the dilemma of the man who can see no aim, no end in life, who is ceaselessly pursuing secular pleasures which cease to give pleasure when they are attained—has rarely been so boldly faced.

THE GENERAL ASSEMBLY VIII.

The Work of the Church Committee and Officers

IT cannot be overstressed that if the church is to play its part in spreading our faith in its neighbourhood it must be served by devoted lay people who carry out their duties on the Committee and as Officers in the most business-like manner. Yet so lax in answering letters are some officials that the impression is given that the whole business of the church is carried out in a similar slack manner.

Again, the outside appearance of many churches convey to the outsider a message that no one really cares very much about the building, nor, presumably, about the cause. And the untidiness inside some churches reveals an absence of a loving concern for the House of God. These things are not a matter of money, or of numbers. Some of the best kept of our chapels are too poor to afford even a part-time minister, and others may house a very small congregation. In both cases the beauty and dignity of the chapel is due to the care and concern of the officers and committee, for frequently members act as caretakers and cleaners.

Moreover, one has only to experience the contact with the well-run church to see how smoothly everything goes and to realize how much is due to the Committee and Officers. On the other hand, the church that is badly run is the one where there is most friction and complaint, and an atmosphere quite inimical to worship. No orders of service are available for the visiting minister ; no officers present until the exact hour of service, sometimes even later, to receive him, no plans made for his entertainment for the day, no one to speak to visitors or to see that they receive a hymn-book, an awkward pause when the Collection Voluntary starts, clearly due to no proper arrangements having been made for collectors. Last week's, last month's, and sometimes even, last year's notice on the board outside. Not one of the members would tolerate such things in business or home, why, then in a church ?

The Committee

The election of the Committee should be carried out in a proper manner with written nominations and a ballot vote. Difficult as this may be in certain cases failure to elect the Committee in a constitutional way is usually the beginning of the trouble. If the members of the congregation do not take seriously the business of electing the Committee it can hardly complain if that Committee does not carry its duties in a satisfactory manner. Once elected the Committee should plan its work, elect its officers and stewards and review the condition of the fabric, membership and finances at its first meeting. Meetings should be held monthly, always on the same evening and at the same hour. An exception may well be the holiday months of July and August. At each meeting the treasurer should present a statement of accounts and there should be a quarterly discussion on membership, the minister being brought in, if not already a member of the Committee, to advise on specific cases.

It would be well if the practice observed in good committees, of devoting the January meeting to planning the special services and deciding on special preachers ; considering the budget ; and revising the membership roll, became universal. Sub-committees should be appointed at the first meeting after election to deal with such matters as the fabric, the internal decorations and the caretaking problems; advertising, finance and membership. Constant vigilance on the part of the fabric, decoration and cleaning sub-committee can save the church a great deal of money by calling attention to defects and problems when the first signs appear. The finance committee can ensure that fund-raising is spread over a longer period than the all too frequent rush at Christmas time when a heavy overdraft has been accumulated. This committee can lighten the burden of the treasurer, and too often, the minister also, by sharing the responsibility for fund-raising. It ought not to be necessary to stress the need to keep proper minutes and copies of correspondence and provide an adequate agenda.

(To be concluded in our next issue.)

OVERCOMING THE WORLD

By Charles Easton

"I HAVE overcome the world" said Jesus. "Be of good cheer"! But Everest is climbed and the sound barrier is broken. Who wants to do more ? Who wants to overcome this comfortable pleasure filled world of the Welfare State ?

Those who complain there is so much rushing about these days might like to be free of the world. If they were no longer tied to its concerns they might not be so tired, so tired in keeping up the pace and fitting in this and dashing off to that. The business man says he would like to shake off the too exacting burden of affairs, only people say you're finished unless you change your model of your car every year. His wife, when she is weary, thinks it would be heaven not to have to worry about keeping up with the Joneses in her clothes and her catering. Even those who believe that drinking and gambling are wrong wish they weren't so conscious of putting themselves outside the pale of the world's good fellowship. Look at the faces in the cinema queue, and you might wonder whether these are in love with their world. Listen to the comments in the bus, and you may ask whether this world uses people quite as well as they claim. It is supposed to be a free world but everyone seems conscious of its chains.

But don't you have to be a very religious person to overcome the world ? Doesn't it take tremendous courage to break free ? How can anyone conscious of his responsibilities make the great renunciation ? Is it natural to give up life ? Jesus did not run away from the world to overcome it. He stayed to enjoy its flowers, to watch children at their games, and to dine with his friends.

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To overcome the world is undoubtedly a project that will take some years to complete—most would say it is an end they never finally achieve. As is the way of things, from time to time we suffer reverses and nearly give up hope of ourselves. The method is simple enough. Let spiritual life and spiritual values prevail where now the world holds sway. Do a good job and when you find yourself wondering if it will help your promotion, or when you hear the comments of your mates, say, "Thee, O God, do I worship in my work". Cut out some of your activities, and when your friends protest, say in your heart, "It is good, O God, to have time for Thee". When people are surprised we haven't seen the film this week, we shall say in ourselves, "It was Thy world I went to see". If some of our acquaintances drop us because our catering is getting simple, and our clothes a little out of date, we shall have worthwhile time to give to our friends, and love left in our heart for God. As month by month we adjust our life to the climate of the spiritual world our choices will become spontaneous, our soul will have room to expand, our spirit will have time to live.

Overcoming the world does not end our enjoyment of it. Enjoyment truly begins when we are free of the whirl of pleasure and can choose what we will for our delight. There is no longer need to pass the time. We are happy doing anything, and the difficulty is to find room in our hearts for the inexhaustible riches of life. If we are sometimes alone, we have time to savour friendship. With God as the judge of what we do, we are free to do what we believe is right, not in defiance of the world but oblivious of it, and looking only to serve the needs of life.

Everyday people have always admired the simple joyousness of those who are set to overcome the world. They are so plainly happy in the world, although they seek so little. It is because they have so much !

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Africa

SIR,—I am glad Ross Macdonald has raised the question of Schweitzer's attitude on colonial independence. It is important. Three things may be said about it:

(a) In the passage which Mr. Macdonald quotes (which is typical) there is the suggestion that independence for "primitive and semi-primitive peoples" is morally inadvisable in view of the new situation brought about by the extension of European trade to their territories. Hence Schweitzer's concept of atonement from the white man.

(b) Schweitzer has chosen to work among some of the most primitive people in the world, in French Equatorial Africa. Judgments made on the basis of a long and almost exclusive association with these groups cannot properly be held to apply to all non-European peoples. There is plenty of evidence in Africa of pre-technological communities reaching a high level of civilisation—the Gana people, the Hausa, the Baganda and the unknown Zimbabwe civilisation—before the white man came. The term "primitive" is an unfortunate one. It should not be regarded as implying the absence of cultural or spiritual value from a society with poorly-developed social forms. There is a sense in which "primitiveness", *e.g.* that of the early Christian community, might be a virtue.

(c) The great Doctor, that "crusty old Bismarck of the spirit", is notoriously ignorant of the emergence of the new Africa. Confined as he is to a colonial backwater and the increasingly subtle concerns of his own gargantuan interior life, it is not surprising. He is also a Victorian, one of the last of a breed we shall probably have to wait a long time to see again. Like Smuts, Einstein, Weizmann, Churchill, he has helped to shape this century. But he does not own it. To criticise him is not to love him less. His stature is immense, the central themes of his life and spirit are eternal, but the huge changes in mind and circumstance which the past generation has wrought are rendering some of the particulars of his thought a little out of date.—Yours,

Stannington, Yorks. *Tom Wardle.*

Doctrine and Faith

SIR,—I became a Unitarian eight years ago at the end of a long period of religious doubt; I wanted to return to some form of organized religion and yet to be free to think about doctrine. In particular, it was difficult for me as a psychologist to believe that Jesus Christ was morally perfect.

Sometimes, however, I wonder whether we Unitarians have not thrown away the gold of Christianity along with the dross. The orthodox Christian believes that Jesus Christ died for his sins, and that in so doing he revealed the true nature of God as nobody else has ever done. This is not primarily an intellectual belief but a felt experience, mediated to him and renewed in him through Christian worship and tradition. Nothing is too much to give to such a God, consequently he has an endless motive both for piety and for serving his fellow men. And it follows naturally from this central experience of the love of God that God is a Person and not an abstraction, that personal relationships matter more than anything else, and that there is eternal life.

Christian doctrine is a way of formulating religious experience, intellectually, and can be criticized in various ways. But can we make any good use of our doctrinal freedom if we cut ourselves off, as I think we do, from the well-spring of spiritual experience that orthodox Christians live by?

In particular, is the revelation of God in and through Jesus Christ any less true because Jesus Christ was himself imperfect and had some ideas that are now out of date? I seem to myself to be able to see the imperfections of Jesus Christ and yet to call him Lord and Saviour, perhaps even the Son of God, not by supernatural birth but by adoption as the result of what he did.—Yours,

Edinburgh. *Jane Darroch.*

Unitarians and Lent

SIR,—I hardly think that the Rev. Rosalind Lee need be disturbed by the idea of Unitarians keeping Lent. If it is wrong to keep Lent in any way at all, then it seems to me that it must be just as wrong to keep Christmas or make New Year resolutions.

Of course the two great commandments are to be kept all the year round, but most of us find ourselves getting a little (even more than a little) slack in self-discipline from time to time, and I can see no great harm in accepting a recognised season of the Christian year as a time for self-examination and discipline. May it not even be true—I can quote no statistics—that those who learn to practise some self-denial in Lent may not also be the ones who will respond to other appeals in summer, autumn, or winter?—Yours,

Altrincham *Arthur W. Valance.*

NEWS REVIEW

Brighton: Recent weeks have brought several interesting events to Christ Church (Unitarian), New Road, Brighton. On January 29 a large congregation assembled at a service conducted by the Rev. Frank A. Bullock, President of the General Assembly—the first visit to Brighton by a President during his year of office for some time past. The Christ Church Literary Society has held two successful meetings—one on January 27, when it was addressed by Mr. J. C. Trewin, the distinguished dramatic critic. Mr. W. G. Stone, Brighton's Director of Education, took the chair for this meeting. On February 24 Mr. Kingsley Martin, editor of the *New Statesman*, spoke on "The Hazards of Journalism". The chairman for this meeting was Councillor Lewis Cohen, Mayor-elect of Brighton. A fortnightly discussion group, led by the Rev. John Rowland, has been started, with the Rev. Phillip Hewett's *An Unfettered Faith* as the basis for its discussions.

Rotherham: The Annual Meeting of the members of the congregation was held in the Church of Our Father on Monday, February 27.

The Minister, Rev. N. J. Teape, in his report reviewed the year's work. In stating that the year 1955 was one of renewed activity he gave prominence to the Action Campaign now in progress. To celebrate the 250th Anniversary of the foundation of the congregation the Church would be decorated this year. Church attendance remained constant. In spite of the increased expenditure the balance was still on the right side.

Women's League: The annual meeting of the London District was held at Stamford St. Chapel on February 11. In spite of the bad weather there was a good attendance although members were not able to come from a distance. At the business meeting Miss M. Stevenson was unanimously elected President. In her reply, she said it was an honour to follow in the footsteps of so many famous Presidents, and she pledged herself to do all that she could to help the London District during her term of office. She was proud of the fact that the President's badge was presented by her mother many years ago. In addition to the usual subscription it was agreed that a donation of £4 4s. should be sent to the Central Committee. The Branch Secretaries reported on their various activities which showed that many social and religious questions had been discussed and all had helped to support the life of their respective churches. After tea, provided by members of Stamford St. League, the afternoon closed with the service. Owing to indisposition Mrs. Hewett was unable to conduct this, but at very short notice Mrs. Mitchell kindly took her place.

Manchester District Women's League: The ringing of the Brookfield Church bells welcomed members to their 42nd Annual Meeting, which was held at Gorton on Wednesday, February 15. 224 members representing 34 branches were present. Although the weather was very cold, bright sunshine made the occasion a pleasant one. The Church was beautifully decorated with daffodils. Mrs. M. Bonner conducted the service, and a choir of League members sang two anthems. Mrs. Bonner gave a most inspiring address.

After tea the Annual Meeting was held, Mrs. Leach, the oldest Gorton member giving a very hearty welcome to the visiting branches. The Secretary's and Treasurer's reports were adopted, and the officers re-elected. The retiring President, Mrs. Alfred Hill proposed the election of Mrs. S. Whitehouse, B.Sc., as new President. Mrs. Whitehouse then gave a most inspiring address which was most enthusiastically received by the members present. Miss Leigh thanked the retiring President, Mrs. Hill, for her devoted work during the past three years, presenting her with a spray of flowers. After the usual vote of thanks to the Gorton branch, Mrs. O'Brien pronounced the Benediction, thus bringing a very happy and successful meeting to a close.

BANGING INTO EVERYBODY

By "Tenk"

SUPPOSE I came along to you and asked you to lend me your bicycle as mine had broken down and you were so kind as to let me borrow it. You would watch me cycle off on it and no doubt feel glad that you were able to help me. But, suppose I returned your bicycle after a time with a punctured tyre and the handle-bars twisted, what would you think? I know how you would feel when you looked at your bicycle in which you take such pride and saw it dirty and dented. To say the least, I feel sure that you would not lend it to me again.

If you invited me to stay in your home for a time and I went around banging everything and making a mess you would not like it. If I tore the wallpaper and threw things around you would feel very angry at me. There are a lot of people in this world . . . which is God's world . . . who simply do not know how to behave . . . they bang into everything and everybody and make a mess of what is intended to be lovely. God does not like it any more than you would like someone to come into your home and break up your things. God lends us this world of His and sometimes we leave it in a shocking mess.

Others come after us and find the muddle we have made and it is not encouraging for them. If when I returned your bicycle I had cleaned it and added something to it which I knew you would like you would be pleased and I should feel that I had done something to express my gratitude to you for lending it to me. God will be pleased too if we can add something to his world just to let him see how grateful we are to have the use of it . . . at least we can help tidy up the mess others have made . . . and let God see that we appreciate his goodness to us. If the bell on your bicycle were worn when I borrowed it I should like to give you a new bell when I returned it; then you could have a pleasant tinkle as you cycle . . . and others would hear it too.

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 11th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, Mr. ISLWYN NICHOLAS
ALTRINCHAM, Dunham Road Chapel, 11, Dr. A. Hall and 6.30, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. J. CUNLIFFE

BATH, Trim Street Chapel, Unitarian, 6.30, Supply
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLACHLAN
BESSELS GREEN, nr. Sevenoaks, Unitarian Church, 11, Mr. P. B. GODFREY
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Moor Street Mission, Small Heath, 6.30, Rev. RONALD McGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. EWBANK
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. CORNISH
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Rev. JOHN ROWLAND, 6.30, Rev. DENHOLM HILTON
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. P. POLLACK
[illegible], Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WATKINS
BURY, Bank Street, 11, Rev. F. M. RYDE, 6.30, Mrs. MURIEL HILTON

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. ROY JONES
CARMARTHEN, Unitarian Church, Lower Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Supply
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. BERNARD TURNER
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Rev. C. A. PIPER
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERNEST SHAW
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WATERMAN

COVENTRY, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKENS
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30, 1st Sunday in the month)

DEAN ROW, 10.45, Rev. A. B. DOWNING STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Miss F. A. MACRAE
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mrs. E. SPICER
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
DUNDEE, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. POTTS

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVERNER
EXETER, George's Chapel, South St., 6.30, Rev. L. J. HINES

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Supply
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15. Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. B. TONKIN, 6.30, Mrs. N. TEMPEST
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENHOLM HILTON, 6.30, Supply
HINCKLEY, Great Meeting, Baines Lane, 11, Rev. Ralph E. GODDARD, 6, Mrs. P. BEASLEY
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PENN

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. CARTER

KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH

LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45, Mr. G. A. BIRKS, 6.30, Rev. J. HINKINS
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Secretary, Miss J. E. Lindsay, The Little House, Garth Road
LEWES, Westgate Chapel, 11, Rev. W. J. McELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMSHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 11, Rev. BRIAN L. GOLLAND
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MURRAY
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Mr. A. PATTERSON
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHIRVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. JOHN BALLANTYNE No Services
LONDON, Forest Gate, Upton Lane, 6.30, Rev. F. HANKINSON
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. P. B. GODFREY
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Mr. M. THORNCROFT
LONDON, Ilford High Road, 6.30, Mr. T. E. DALTON
LONDON, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Dr. J. J. GOWING
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. F. H. MILLER
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. G. J. PRINCE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. A. PEACOCK
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Dr. DOROTHY TARRANT
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. EVANS
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Rev. W. WADDINGTON
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. HELLARY

MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. FORTT, 6.30, Student
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Supply
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WILDE
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAGNUS RATTER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Supply
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. HOPKINS
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SIDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 11, Rev. A. W. Vallance, 6.30, Mr. F. Walker
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOWE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Supply

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. R. COWAN DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. STORR
NORTHAMPTON, Kettering Road Church, 6.30, Mr. K. L. SMITH
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENWORTHY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GREEN
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NETTLETON
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal

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Portsmouth, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Sturgess
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary

Ringwood, Hants, The Meeting House, 6.30, Rev. Lawrence Redfern
Rochdale, Blackwater Street, 10.30 and 6, Rev. William Reed
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp

Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30, Rev. W. T. Wilkins, 6.30, Mr. H. Mathews
Sheffield, (Attercliffe), 6.30, Rev. C. S. Whitby
Sheffield, Fulwood Old Chapel, 11, Mrs. G. Rees, 6.30, Women's League
Sheffield, Upper Chapel, 11, Rev. G. Stanley Whitby, 6.30, Mr. T. H. Morris
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11, ——, 6.30, ——
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Mrs. Amy Howarth
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11, and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgkiss
St. Helens, Corporation Street, 6.30, Rev. S. R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Supply
Stourbridge, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. C. Simpson
Swansea, Pennard Free Christian Meeting House, 11, Rev. Basil Viney
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45 and 6.30, Student

Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Keeble
Todmorden, Unitarian Church, 10.45 and 6, Mr. A. L. Finbow
Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Eastes
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. Edgar W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maguire
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (Also 6.30, 1st Sunday in the month)
Whitby, Flowergate, 6, Rev. W. T. Wilkins

York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month. Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. Hale. Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Mosher
Wellington, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

John Henry Brook

Many members of our denomination will learn with great regret of the sudden death of John Henry Brook at the age of 82, in the Silverdale Nursing Home, Morecambe, on February 16. He was for some years a member of our General Assembly Council, in earlier days Treasurer of Chapel Lane Chapel, Bradford, later Treasurer of Mill Hill Chapel, Leeds, for about ten years, and in recent years Treasurer of our Church at Lancaster as well as Trustee at Lancaster and Doncaster. A man of forthright speech and manner, but most generous and kind when people got to know him. In recent years he suffered from partial blindness but nevertheless was most active up to the very end in the service of any good cause that commended itself to his interest and attention. Mrs. Brook is at present in the Royal Infirmary, Lancaster. The cremation service was conducted by the Rev. Frank A. Bullock at Skipton and to his widow and family we tender our deepest sympathy in a loss that is shared by all the churches and friends who knew him and held him in great respect and affection.

F.A.B.

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